

P. BEVERLY RANDOLPH—AGAIN.
MANCHESTER, Mass., Jan. 2, 1859.

To the Editors—
A remark of yours in the last Liberator is likely to be a certain P. Beverly Randolph. It is unfortunate that Dr. Grandin should have brought him so conspicuously before the public. My account of him in the Liberator of October 1st, in these words:—

"A colored man was there, a Spiritualist, who resided in the name of Randolph; and who claimed immediate descent from the eccentric sage of Rochester. John Randolph may have been the father; but surely he would not be ashamed of such a son. He was a colored man, woman or child, who no longer was a colored man, but a white man, who no longer was a white man, but a colored man. He was a colored man, woman or child, who no longer was a colored man, but a white man, who no longer was a white man, but a colored man."

The performances of this "descendant of Paganini," recently in Boston, have not changed my opinion. You say of him, in the last Liberator, that he "proposes to lecture on Temperance and Anti-Slavery in this State, and you hope he will be permitted to speak for himself."

But you also say, (which I regret,) that "his recommendations are such as any young man, white or black, might be proud of."

You may know some of the men signing these testimonials, who, to me, are strangers. I only know Gerrit Smith of them all; and, after seeing and knowing the persons, black and white, male and female, who were parading their credentials over Great Britain, while I was there, also signed by Gerrit Smith, and which were used most atrociously to your disadvantage, and personal and holy enterprise, I came to the determination to doubt every body recommended by him, and to class him or her, no matter who it might be, with the very worst of the Anti-Slavery cause. Such is my determination still.

P. Beverly Randolph has the right to lecture where he pleases. But I shall be unwilling to have abolitionists give him or accept him as currency, till he is much better recommended than he is now, and to class him or her, no matter who it might be, with the very worst of the Anti-Slavery cause. Such is my determination still.

Of Randolph personally. But, in all his appearance and performance that I have witnessed, he is certainly open to the very severest of criticism and censure. And, after all the deceit, imposition and outrage which have been practised upon the abolitionists, by base persons of all colors and both sexes, and some of them boasting and exhibiting, on both sides the Atlantic, certificates of high character and worth from Gerrit Smith, it does appear to me the time has come for us to be a little more wary, and make more out of our own eyes and ears, and for the sake of our friends abroad.

A gentleman in England showed me a list of ten colored men, most of them ministers, who had called on him, or been his guests, who were well recommended by the enemies, not the friends of the Massachusetts Anti-Slavery Society, and Charles L. Remond and W. Brown were the only two, he said, who did not prove themselves base maligners of yourself and the Anti-Slavery cause. And his list of white impostors was also long, and not less disgraceful. Our excellent and long-trusted friend, Sarah P. Remond, will find one of the severest drawbacks to the enjoyment of her visit to Great Britain will be, her experiences with, or in consequence of, the omnipresence of these two classes of persons.

PARKER PILLSBURY.

REMARKS. We certainly have no wish to screen Mr. Randolph from any censure he may deserve. What we said of his certificates was justified by them—that they were "such as any young man might be proud of." And how they are really deserved is another matter. If Mr. Pillsbury's report of Mr. R.'s remarks and behavior at the Union Convention be correct, (and we are assured it is, from another source,) then the latter is unworthy of any anti-slavery encouragement. Surely, Mr. Smith could not have given him such a recommendation, if he had heard him give his preference for slavery over "radical abolitionism." It is true, as Mr. Pillsbury says, the letters of recommendation given to certain persons have gone from this country to England, by Mr. Smith, have been used against us personally, and to the injury of the American Anti-Slavery Society; but we do not believe he gave them for any such purpose. But why he has not protested against such a misuse of his name and influence, having been repeatedly apprised of the fact, it remains for him to explain. We are not ready to assume that whoever is recommended by Mr. Smith is therefore to be regarded as "the worst enemy of the Anti-Slavery cause"—for he is quite as likely to be imposed upon as others.—Ed. Lib.

LECTURE BY WENDELL PHILLIPS, Esq. Mr. Phillips delivered a lecture on Wednesday evening of last week, in the Tremont Temple, before the Mercantile Library Association, on "Theory and Practice." It was a talk about Boston men and things, and so was specially directed to this locality, though very much of it was, like the Almanac, "calculated for any man." The speaker commenced by referring to a recent lecture in the same Hall by Hon. Horace Mann, on the influence of the educated classes upon the country, remarking that that gentleman seemed to have forgotten or overlooked the influence of the educated, by college, common sense of the masses. He vindicated his title to respect and consideration, as the class on which, by our theory of government, our civil institutions rest, and then proceeded to speak of some points in which Boston had made progress, during the last twenty years, in the direction of her theory—referring especially to the treatment of the colored man and his friends, and to the advantages now afforded to woman for intellectual culture. He then reversed the picture, and showed wherein our practice was in conflict with our theory. The treatment of witnesses by lawyers, the insults and immunities to which they subject females who are called upon to stand, was referred to in terms of severe rebuke; the inconsistency and injustice of the proscription by which the colored man and the Irishman are excluded from the jury-box, clearly and forcibly pointed out; and then Mr. Phillips referred to the practice which exists here in Boston of the leading members of the Suffolk bar and the Judges dining together at stated intervals, and said he was astonished at the propriety of this had not been seen long ago, and the custom abandoned, for it was manifestly impossible that a Judge should hold the scale of justice evenly between a lawyer with whom he had been on terms of familiar intimacy the night before, and on whose position barred him from such good fellowship with the bench. This conduct was contrasted with that of the English judges, who are seldom seen in the suspicion of partiality should attach itself to them.

Mr. Phillips concluded with an earnest appeal to the people to correct these abuses, and conform their practice to their theory. "I," said he, "the educated classes are, as Mr. Mann says, the Moses and Aaron of this generation, let them prove their title by leading, and following the people." The lecture throughout was characterized by that sustained elevation of sentiment, earnestness of manner, and fertility and appropriateness of illustration which ever mark Mr. Phillips's platform efforts, and gave great satisfaction to a large audience.

ANNIVERSARY SERMON BY REV. DR. CHANDLER ROBBINS.

At the Second Congregational Church in this city, (Bedford street,) as we learn from the Boston Journal, the pastor recently delivered a discourse on the occasion of the twenty-fifth anniversary of his settlement. He reviewed the years of his ministry, and gathered together in an interesting manner the reminiscences natural at such a time. We refer to the occasion, however, because, if the Journal rightly reports, Dr. Robbins advanced a position against which, as we believe, no possible protest can be too strong and emphatic; and we desire to make ours in the fullest manner. "He said" (we quote the Journal, and believe its report is reliable in the case) "he doubted the right of any minister, on the holy Sabbath, and in the church of God, to discuss those exciting questions upon which men differ in their political creeds." A sentiment, we hesitate not to say, which strikes at the very root of all that is great and good manly and soul-saving, in religion or in morals. We are very loth to believe that Dr. Robbins occupies the position fairly covered by this statement. For what is covered by it, or rather, what is not? According to it, the members of a congregation have only to differ, with regard to any subject, in their political creeds, and straightway that subject is removed from the pulpit and church, and becomes entirely forbidden to the treatment of the minister. No servant of God, no minister of the religion of Jesus Christ, can feel willing to be bound in this way, or to stoop to such unworthy compromise. Indeed, it is a plain notice to all worldly men, to all self-seekers, to all the enemies of righteousness and purity, that they have but to get a political baptism for any "exciting question," and thenceforth the pulpit is to be dumb. We see not why, in this easy and simple way, God himself, as well as all his laws and commandments, may not be shut out of the modern church and pulpit, and a poor worthless image of His divine majesty and perfections set up in its place. And we confess to an inexpressible astonishment that the lessons of twenty-five years have not taught a professed minister of Jesus Christ, that he has no right to suffer any subject to escape his vigilance or his treatment, which has to do with the sovereignty of God's law, with the rights of every one of his children, or the wrongs which one portion of them inflict on another. If the pulpit is to preserve the respect which any now feel for it, or to regain that which it has deservedly lost, it must not be by proferring its readiness to let any crime, injustice or hypocrisy go scot-free, but by calmly and always vindicating the supremacy of Right over Wrong, of Conscience over Selfishness, of God's laws over man's, and of Truth over all the falsehoods and shams which the cunning or cruelty of man can devise.

Other points in the above report of Dr. R.'s discourse call for remark. But at present we will not enlarge further than to ask, where and when should the great questions of justice and mercy to men of every complexion, circumstance and condition be "discussed,"—or, rather, presented in accordance with the laws of God,—but in the church of God, (if it be really such,) and "on the holy Sabbath," (a misnomer for Sunday, for which Dr. Robbins is not perhaps answerable,) if that really be regarded as God's time in an especial manner?—A. M.

PULPIT TESTIMONY.

The following extract is from a sermon preached on the last Sunday of the year, by Rev. F. Frothingham, to his Society in Portland:—

"And now the Slave Power, with honied words of peace upon its lips, is opening an agitation deeper and more fatal to the Union, the peace of the world, and the well-being of mankind, than any yet attempted. It has issued its programme, which, under this disguise, is the dismemberment of Mexico, the acquisition of Cuba and perhaps Central America, and beyond these, ghastly and frightful, the revival (not of religion, but) of the slave trade."

And after speaking of the various indications which the year has produced—

"And what say the two great political parties, which represent the people, to this appalling wickedness? The one is busily preparing itself to do the oppressor's work; the other, just beginning, sleepily, to perceive that the whole land must be free or enslaved, is willing to make capital out of the slave's wrong, but not willing to lift a hand to break his bonds." . . .

"We have great duties. If faithful, we can stay the wrong. If, allowing no sophistry to blind, and no side-issue to distract, we aim our arrows at the heart of slavery, the monster must die."

THE WILD AFRICANS.

Quaint excitement was produced at Atlanta, Georgia, on Thursday, on account of the arrival by the Georgia Railroad train of forty negroes, said to be direct from Africa. They were under the control of Mr. Thack Brock, who informed the editor of The Atlanta Advertiser that they were natives of South Carolina. The general impression is that they were a part of the cargo lately landed near Savannah. They left on the train for Montgomery, Ala.

The Montgomery Advertiser of Saturday says: "The arrival in this city, yesterday, of some thirty-six native Africans, created a little curiosity and some excitement. They were a fresh importation, beyond doubt, and are extremely deficient in knowledge of the English language. They left here last evening, down the river, on the steamer St. Nicholas. We know nothing of the destination."

The Corvinto (Ga.) Times of the 23d inst. says: "A car-load of Africans, about fifty in number, passed up the Georgia Railroad this morning on the 7 o'clock train. This lot of negroes is a portion of the cargo brought from Africa by the Wanderer, and landed at miles below Augusta a short time since. They are the most robust, active, and healthy of the race. They consist of men, women and children."

The Savannah Republican of Dec. 27, understands from the United States Marshal that the African boy captured near the mouth of the Savannah, and carried to that city, was forcibly abducted on Saturday night from the salesrooms of Mr. George Wylie, and has not since been heard of. We have not heard the names of the parties engaged in the rescue.

The same paper of the 29th inst. has the following: "There are one or two facts connected with the African boy that should be known to the public. He was taken by the United States Marshal on Saturday morning, from the barracks to the salesrooms of Mr. George W. Wylie, where there were no means for securing in case of an attempt at rescue, his only guard at night being a negro man on the premises. On Saturday afternoon Mr. Wylie informed the Deputy Marshal that he had reason to believe that an attempt would be made to abduct the boy, that the place offered no security, and that he was unable to provide for him no longer. In the face of this warning, the boy was allowed to remain on the premises, no effort was made to render him secure, and the next morning he was found missing." We make this statement by authority. If this be a specimen of Federal efficiency, we would advise the Government to stop all proceedings in the case at once, and save itself a fruitless expense."

The New York News says: "The negro boy, supposed to be one of the cargo of the Wanderer, was on Saturday morning transferred to the office of George W. Wylie, Esq., where he held a levee during the day, which was attended by many of our citizens anxious to see a free African. We visited him, and found a boy, apparently about 15 or 16 years of age, of rather intelligent countenance. He repeated, almost perfectly, everything said to him, whether in English, French or Spanish, and seemed to 'bear his honors' with commendable modesty and humility. A great many of his visitors were unable to select him from other darkies, native born, in the same room."

The same paper of the 25th inst. says: "We stated yesterday that the African boy brought to the city by Police Officer Gordon, and who was supposed to be one of the recent importation, had disappeared from the office of Mr. Wylie on Saturday night."

We learn that on Saturday night, about 12 o'clock, after Mr. Wylie had left his office, two white men, with a negro who bore a bundle in his hand, rapped up the door of the W. Wylie, where every necessary in charge of the premises, called from the window above, and asked them what they wanted. They asked if that was Mr. Wylie's office. Receiving an affirmative reply, they stated that they wished to lodge the negro which they had with them, and that they had been directed to do so by the night. Simon came down and opened the door.

No sooner had the men entered than, according to Simon's story, one of them presented a pistol at his head, assuring him that if he made any noise or resistance he would be shot. Then the men, who were dressed in the most respectable manner, ordered the terrified Simon to produce the African stranger, who was asleep up stairs. Simon's fears leaving him no option in the matter, he led the way up stairs. The supposed African was awakened and dressed, and then the men, who were dressed in the most respectable manner, ordered the terrified Simon to produce the African stranger, who was asleep up stairs. Simon's fears leaving him no option in the matter, he led the way up stairs. The supposed African was awakened and dressed, and then the men, who were dressed in the most respectable manner, ordered the terrified Simon to produce the African stranger, who was asleep up stairs. Simon's fears leaving him no option in the matter, he led the way up stairs. 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